

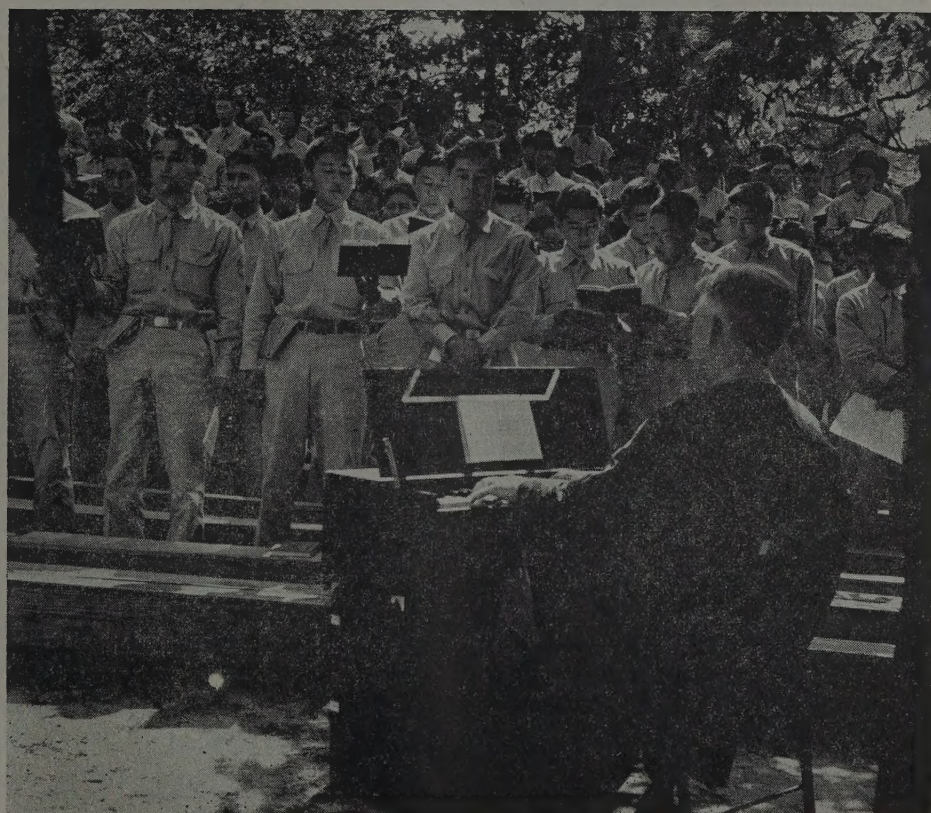
FEDERAL COUNCIL

Bulletin

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OF RELIGION

VOL. XXVII, No. 5

MAY, 1944



Japanese American Soldiers Worship at Camp Shelby

W. R. A. Photo

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	May 16, 1944
CHURCH CONFERENCE OF SOCIAL WORK Cleveland, Ohio	May 22-25, 1944
NORTHERN BAPTIST CONVENTION Atlantic City, N. J.....	May 23, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. Montreat, N. C.....	May 25, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Chicago, Ill.	May 25, 1944
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH New Concord, Ohio.....	May 31, 1944
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Buck Hill Falls, Pa.....	June 1, 1944
NATIONAL BAPTIST TRAINING UNION & CONGRESS Birmingham, Ala.....	June 21-26, 1944
GENERAL SYNOD, EVANGELICAL AND REFORMED CHURCH York, Pa.	June 21-28, 1944
GENERAL COUNCIL, CONGREGATIONAL CHRISTIAN CHURCHES Grand Rapids, Mich.....	June 21-28, 1944
EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES Saginaw, Mich.....	June 21-30, 1944
SEVENTH DAY BAPTIST GENERAL CONFERENCE Alfred, N. Y.....	August 22-27, 1944
NATIONAL BAPTIST CONVENTION, U.S.A., INC. Dallas, Texas	September 6-10, 1944

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVII, No. 5

MAY, 1944

THE EDITORIAL OUTLOOK

A Prayer for All Engaged in Agriculture

Almighty God, Lord of Heaven and Earth, in Whom we live and move and have our being; hear Thy people who call upon Thee; bless and prosper the labors of all who toil in the cultivation of the land, and grant that in due season we may gather in an abundant harvest, giving thanks unto Thee, to Whom the earth be-longeth; through Jesus Christ our Lord. Amen.

Industrial Christian Fellowship, London

Religious Liberty—A Basic Issue

One of the Four Freedoms set forth as the objectives of the war is religious liberty. It is thus recognized by the President of the United States to be a major problem of the world today. Although the churches are concerned about all the freedoms and believe them all to be inter-related, religious liberty is the one in which they have a unique interest. If it is to be safeguarded, it must be recognized in the agreements into which our country may enter looking toward the promotion of world order and in treaty arrangements. It is appropriate, considering our national tradition and experience in democracy, for our country to take the lead in this matter.

In order to impress these facts upon our government, a delegation of churchmen called upon the Secretary of State on April 22nd to present to him formally and to discuss with him the

Statement on Religious Liberty adopted by the Foreign Missions Conference and the Federal Council (It was printed in the March issue of the BULLETIN.) The statement was represented as indicating the prevailing judgment of the Protestant churches of this country as to what would constitute adequate provision for the exercise of the rights of religious liberty generally throughout the world.

The large number of cases involving American constitutional guarantees of religious liberty which have come before the Supreme Court in recent years indicates the necessity for constant alertness, even in our own country. Much is at stake for the foreign missions enterprise as well as for the progress of democracy in other parts of the world in the new international agreements, including treaties, to which our government will become a party in the period of post-war settlements.

There may be frequent occasions during the next few years when our church people will be called upon to remind the government of the necessity of vindicating our national policy in so far as possible in dealing with other nations. We recognize that our government cannot impose American policy upon other countries; but we believe it appropriate that our national influence in the world community should strengthen the forces of democracy, which requires the recognition of the rights and obligations of religious liberty.

There have been instances in which forces of political or ecclesiastical imperialism have sought to establish ecclesiastical monopolies in various countries. In certain instances these attempts have met with a measure of success, notably in some colonial territories. Within recent years it has become necessary for the Protestant churches of our country to challenge attempts to disable their work in Hispanic America—attempts which were not initiated in the countries to the south. Alertness is required not only at home but also in connection with developments in our relations with other nations.

It is fortunate, therefore, that there is a competent Committee on Religious Liberty, appointed two years ago jointly by the Foreign Missions Conference and the Federal Council, to assist the churches. In its membership are church historians, theologians, mission board executives, several with wide knowledge and experience in the broader fields of international relations and others dealing with the administrative problems of the churches. The committee will publish a comprehensive study of the whole problem of religious liberty within the next few months.

In all this concern we are not impelled by any selfish protection of institutional prerogatives. We are interested in preserving and extending an achievement which we regard as contributing to the Kingdom of God and to democracy. America has a grave responsibility in world leadership. In fulfilling that responsibility she must exert her influence in behalf of religious liberty.

The Place of the Elder Statesmen

The status of the older men who have reached the retirement age is a matter to which too little attention has been given. They have been the forgotten men in the Church. During the war period many of them have continued in active service or have returned to it from retirement. But in the postwar period, when the chaplains return to the parishes and some of the other emergency positions are closed, we shall be back again in an unsatisfactory situation.

There are countless committees preparing for the problems of postwar reconstruction, especially those having to do with the lower age groups; but who is thinking about the older men, either in the Church or in industry?

These older men have resources which should be conserved for the Church. Surely there is value in the knowledge and wisdom gained from experience. A long life of pastoral service gives insights which youth cannot equal. Knowledge of the organizational work of the Church over a period of many years includes an understanding of trials, successes and failures which should be available to those who are now assuming leadership.

In our normal practice, when a man reaches a certain biological age he is expected to retire. In many instances he is retired whether he wants to be or not and whether those he serves desire it or not. The biological factor is important. Most men who have been strenuously active in the leadership of the Church no longer have the physical resources necessary to carry a full load of organizational work by the time they reach the retirement age. It is right, therefore, that younger men should take their places. But when they are thus displaced it is assumed in most cases that they should promptly fade out of the picture, leaving the successor with a free hand. Perhaps this is a sound procedure in so far as the particular position is concerned. But why should they be automatically "put on the shelf"? Is there not some place in the work of the Church where their experience may be used to advantage? There are tasks which they can still perform even though they may not be able to carry a full load.

We are concerned not only with resources too often lost to the Church but also with the men themselves. What is more demoralizing than the feeling of not being needed? It is hard enough under the best of circumstances to grow old gracefully, but doubly hard if one is cut off abruptly from the kind of work which has been the center and focus of life itself.

Some men have a sufficient variety of capacities to find avocational fields which can be expanded at the time of retirement in such a way

as to absorb all available resources of time and strength. Some can write; others can lecture. A few find opportunities for volunteer service to agencies with which they have been associated. Occasionally we find a man who is busier after retirement than before. But why should such adjustment be left to the unaided ingenuity and resourcefulness of the men themselves? They have earned the right to be as free as they wish to be; but those who are frustrated have a right to more consideration on the part of the Church which they have served. There is more embarrassment than there should be over the whole problem of retirement. A Christian fellowship should be able to improve the situation. Places should be found for continuing service where these men can make their contribution without raising the question of whether they are "holding on" too long.

The interdenominational work of the churches is one field in which a number of men have served happily and effectively beyond their retirement from posts in denominations. Here is a resource which councils of churches might use more widely. We have also seen retired ministers assisting in pastoral visitation in larger churches, making their own schedule.

In view of the large number of men who will be involved in this problem in the postwar period, it should receive the careful attention of the churches. And it is the appropriate responsibility of the younger men to take the initiative. We should find satisfactory ways of utilizing for the church the resources of the elder statesmen.

Pentecost

The experience of Pentecost brought to the early Christians the unshakable conviction that their Lord was not only alive, but actively present in the world. They realized His Presence and experienced His power. They became different on Pentecost and afterwards. Their fear was supplanted by boldness; doubt, by faith; and, impotence, by power. Something happened. A living message was preached on the morning of this day by the man who only a short while

before had denied his Lord. This preacher might have said what Latimer said to Ridley, "We shall this day light such a candle, by God's grace, as I trust, shall never be put out."

It should not be forgotten by the modern Church that the first Pentecost was preceded by the Upper Room with its ten days of prayer, anticipation, and fellowship. During these ten days, "they emptied themselves of themselves that they might be filled with all the fullness of God." There was receptivity. They had turned aside, as Christ requested.

The early Christians went out from their Pentecost to create new persons and build a better world. - It was said of them that they "turned the world upside down." The power of Pentecost was not given for their own ecstatic enjoyment, but for witnessing "unto the uttermost parts of the earth." Pentecost is the prophecy of what the followers of Christ can be and do in any generation, when they give themselves up completely to His divine will. This power on the day of Pentecost was mediated, not through a program or an organization but through 120 individuals whose hearts God had touched.

The Holy Spirit and Pentecost are inseparably linked together. It was by the power of the Holy Spirit that the disciples spoke and it was in His power that they went forth to evangelize the nations. Jesus had put upon the disciples a superhuman task—the evangelization of the whole world. For this He gave them superhuman power—the power of the Holy Spirit. This Divine Spirit moulded the early followers of Jesus into a united fellowship at Pentecost, and gave them an inner adequacy. This ancient fire which was kindled in the hearts of the early disciples, is needed today on modern altars.

Too long the churches have neglected this anniversary. It can be made one of the most significant events in the annual calendar. By observing the day, which comes on Sunday, May 28 this year, the churches can add fifty great days to their program. Easter should not be made an end, but rather a gateway to Pentecost by each congregation.

Healing and Health in American Churches

RELIGIOUS Bodies Emphasizing Healing and Health Practices" is the subject of a recent study by Benson Y. Landis just published in *Information Service*. It is a factual study of those churches which mention healing or health practices in the official statements of their teaching given to the Bureau of the Census for the 1936 religious census. This Census was published in 1941. The Landis study shows that 72 religious bodies in the United States mention health or healing in some way in their official doctrinal statements.

Only two churches, the Church of Christ, Scientist, and the Divine Science College and Church, place primary emphasis on healing. Between 1926 and 1936 membership in these groups increased about 33 percent, as against an average gain of 24 percent for the churches generally for the 15-year period 1926 to 1941-42.

Thirty-five churches are listed by Dr. Landis as "emphasizing healing among their doctrines." These include, for example, the Church of the Nazarene, the Assemblies of God, the Church of God in Christ, and others. The report indicates that, as a whole, this group has grown between 1926 and 1941-42 by about 80 percent, more than three times the general rate of increase.

Thirty bodies report use of anointing with oil. This group includes many Orthodox and Catholic churches, and such Protestant groups as the Church of the Brethren. In striking contrast to the groups emphasizing healing among their doctrines, the anointing groups are relatively old.

The fourth group distinguished by Dr. Landis is that which mentions "health practices," that is, which includes in its statement of doctrine such things as abstinence from alcoholic beverages, tobacco, and the like. Five bodies are so classed, such as the Seventh Day Adventists.

The study also points to the growing significance of "theater religion" or "hotel religion"—which attracts many people, in which health and healing are usually prominent concerns, yet which do not organize into congregations. The Unity School of Christianity is also mentioned, operating chiefly by mail and publications.

As Dr. Landis indicates in the study, there is a "religion and health" movement of a more ecumenical character now going on in the churches, not susceptible to study in the same way as that which he has considered.

This ecumenical healing interest is arising from a rediscovery of the obvious New Testament concern for healing of both body and spirit, from the discovery of new evidence of how religion influences processes of physical and mental healing, and from a new interest in pastoral ministry and counseling based on first-hand observation.

Adequate interpretation of the findings of the Landis study would require many pages. But a few points may

deserve special comment.

It may be a surprise to some to note that Christian Science is still the only large body placing *primary* emphasis on healing. To see the significance of this, it is necessary to look also at the groups which place a strong but not necessarily dominant emphasis on healing. Most of the latter were founded a considerable time after Christian Science, and the majority of them against a cultural, economic and social background rather different from that in which Christian Science first flourished. It is safe to say that these two types have appealed to two different groups of people, in general. One may well leave the figures convinced that the growth of Christian Science, without a significant competitor, is due in large part to its aggressive and carefully administered program for securing new members.

Of the bodies placing strong, but not primary, emphasis on healing as one of their doctrines, it is to be noted not only that most are of very recent origin but also that they have a strong sense of in-group consciousness. They are, or began as, more or less ecstatic groups, with a strong sense of immediacy: nearness in the chronological sense to their founders, relatively unsophisticated feelings of nearness to deity, strong sense of being set apart from the general community, deep and usually literal conviction about what they have been saved from and to. As Dr. Anton T. Boisen has shown, membership in such groups *at first* is predominantly among relatively dispossessed classes, and therefore relatively uneducated ones as well. Rather quickly such movements ordinarily achieve some change, or give way to others. But, at the beginning, the sense of immediacy is the leading characteristic.

It is probably this sense, plus literalism in Biblical interpretation, which so often leads such groups to include healing among their doctrines as well as their practices and concerns. Very often physicians and medicine are proscribed by these groups at first, though later they accept scientific medicine. It is not out of place to note that among persons attracted to these groups in their early days, there are many who have never known medical care at all. Being able to get well without doctors may become a test of faith as the believer sees it.

These groups placing strong emphasis on healing have grown in 15 years about 80 percent, on the average. But in view of what is said above, it may be doubted whether the interest in healing is, in any significant way, a *causative* factor of growth. It seems much more likely that the growth is due to social and cultural factors, demand for great immediacy, warmth and emotionality in religious experience springing especially from frustrations in social and economic existence. The interest in healing as a doctrine might then be seen as a result of the strong sense

of firsthand experience of religion.

The groups which anoint with oil for healing are of many different types, but almost none are of recent origin. Since they range all the way from the most Catholic to the most Protestant groups, interest in this practice must be seen as arising for reasons other than this distinction. The point of importance is probably not the use or non-use of anointing (the New Testament injunction in the Fifth Chapter of James is a rather specific suggestion), but the interpretation put upon use of the rite. That the practice is now being reinterpreted and extended by the Brethren and Episcopalians suggests that, interpreted in a contemporary setting, it may have implications beyond those bodies which have practiced it in the past.

Concerning the groups mentioning specific health practices among their doctrines, the important fact is that these are given doctrinal status. In general, as time goes on, such practices as are mentioned tend gradually to disappear from the realm of doctrine as such, and to be transferred to a separately explained realm of desirable morality. Moral conduct itself does not necessarily

change, nor the expectation by the Church as to what moral conduct should be. But placing its details within the realm of actual doctrine does tend to change with the years. This probably accounts for the small number of bodies in this category.

On the whole, the figures culled in the Landis study do not suggest that a short-circuited or exclusive interest in healing is, in itself, now finding more response from the people than previously. They do suggest that, where religion is experienced most vitally, there it is likely to be concerned most intensely (but not necessarily most truly or intelligently) with the function of religion in health and healing. The growth of a more ecumenical movement in religion and health has begun to suggest, however, that deep religious experience can and should bring with it a renewed concern for health of body, mind and spirit.

Copies of Dr. Landis' report are available from the Federal Council at 297 Fourth Avenue, New York 10, N. Y., for five cents each.

—SEWARD HILTNER.

New Committee for Relief in Asia

TWENTY-SIX Protestant denominations in the United States will send aid to India through the newly organized Church Committee for Relief in Asia, according to a statement made public by Fred Atkins Moore, director of the new organization. The new committee is an enlargement of the Church Committee for China Relief, which has been sending church funds to China since 1938, and will carry on a similar service for the enlarged area. Mr. Moore was also director of the former committee.

John R. Mott, internationally known churchman, is honorary chairman of the new organization; Harper Sibley, formerly president of the U.S.O. and chairman of the Y.M.C.A., treasurer of the Federal Council of Churches, and Chairman of the Committee on Overseas Relief and Reconstruction, is chairman. Other officers are: Vice chairmen Bishop Herbert Welch, Chairman of the Methodist Committee on Overseas Relief, and J. Leroy Dodds, India Secretary of the Presbyterian Board and Chairman of the Foreign Missions Conference India Committee; Secretary, Mrs. Arthur M. Sherman, Secretary Woman's Auxiliary Protestant Episcopal Church; Treasurer, Sidney D. Gamble, member Y.M.C.A. International Board.

The call for church funds to alleviate famine in India during the past year, and the probability of demands for help in Burma, Malaya, Thailand and the Philippines, as they open up, led the Church Committee on Overseas Relief and Reconstruction, early this year, to request the Church Committee for China Relief to con-

sider being reconstituted on an enlarged basis to care for these additional areas of need.

Last year the Protestant churches of America sent to China, for emergency relief, through the Church Committee on Overseas Relief and Reconstruction, \$450,000, in addition to probably an equal amount sent directly to their respective missions in China for emergency purposes. This was spent for such purposes as help to war orphans and refugees from bombed or occupied areas, famine and flood relief, for medicines and vitamins, and to provide revolving loans to help establish war casualty families in self-sustaining businesses. Funds were administered largely by missionaries and their Chinese colleagues under the Church Committee's own administrative committee in China.

Mr. Moore explained that the Church Committee on China Relief will continue its organizational entity as a subcommittee of Church Committee for Relief in Asia, to administer its ongoing program in China. It will continue its membership in United China Relief.

Over \$100,000 has been sent from American churches to India in the last six months. An appeal for \$50,000 from American churches is now under way for India, to combat conditions of disease and suffering which follow in the wake of such famine conditions as existed during early winter.

The three constituting bodies of the Church Committee for Relief in Asia are the Federal Council of Churches, the Foreign Missions Conference, and China Famine Relief, U.S.A., Inc.

Churchmen Urge World Organization

THE Commission on a Just and Durable Peace has made public a statement signed by more than one thousand religious leaders, lay and clerical, recommending that steps be taken to institute the nucleus of the general international organization envisaged by the Moscow Declaration and the Senate's Connally Resolution. Such an organization, it was held, is needed now "to promote unity of political and diplomatic decision by the principal United Nations."

The signatories emphasized that if international organization is to achieve a just and durable peace it must from the beginning be planned to become universal in membership and curative and creative in purpose.

The statement, which has been sent to the President and members of Congress, reads as follows:

"We, the undersigned, believe that the time is at hand when a concrete beginning should be made to realize the Moscow Declaration and Connally Resolution which recognized 'the necessity of establishing at the earliest practicable date a general international organization . . . ' We need now at least the nucleus of such a general international organization in order to promote unity of political and diplomatic decision by the principal United Nations and consistency with such aspects of the moral law as have been proclaimed by the Atlantic Charter and other declarations of the United Nations.

"If, however, international organization is to serve its purpose of achieving a just and durable peace, it must from the beginning be planned to become universal in membership and curative and creative in purpose.

"We subscribe wholeheartedly to the affirmation ('Six Pillars of Peace') of the Commission on a Just and Durable Peace, instituted by the Federal Council of the Churches of Christ in America, that not only must there be 'the political framework for a continuing collaboration of the United Nations', but that 'such collaboration should, as quickly as possible, be universal.' We also believe, with that Commission, that the international organization which is established should have not merely the task of seeking physical security but responsibility to deal regularly with conditions which contain the seeds of future war. It should be designed to seek the change of treaty conditions which may develop to be unjust and provocative of war; to bring within the scope of international agreement those economic and financial acts of nations which have widespread international repercussions; to promote the attainment of autonomy as a genuine goal for dependent peoples; and to assure for people everywhere a regime of religious and intellectual liberty.

"We appeal to the President, the Congress and the people of the United States to work vigorously for practical steps which will initiate such an organization."

Among the signers were:

George Gordon Battle, New York; Metropolitan Anthony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and All North America; Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America; John W. Davis, New York, lawyer; Harold W. Dodds, Princeton, President, Princeton University; John Foster Dulles, New York, Chairman, Commission on a Just and Durable Peace of the Federal Council of Churches; Angus Dun, Washington, D. C., Bishop of the Protestant Episcopal Church; Harry Emerson Fosdick, New York, minister, Riverside Church; S. H. Gapp, Bishop, Bethlehem, Pa., President, Governing Board of the Moravian Church; L. W. Goebel, Chicago, Ill., President, Evangelical and Reformed Church; Roswell G. Ham, Holyoke, Mass., President, Mount Holyoke College; Stanley High, Norton, Conn., writer; W. E. Hocking, Cambridge, Mass., Professor, Harvard University; Hamilton Holt, Winter Haven, Fla., President, Rollins College; Rufus Jones, Haverford, Pa.; Charles Clayton Morrison, Chicago, Ill., Editor, *Christian Century*; Mrs. Dwight Morrow, Englewood, N. J.; John W. Nason, Swarthmore, Pa., President, Swarthmore College; Reinhold Niebuhr, New York, Professor, Union Theological Seminary; G. Ashton Oldham, Albany, N. Y., Bishop, Protestant Episcopal Church; G. Bromley Oxnam, Boston, Mass., Bishop, Methodist Church; Daniel A. Poling, Editor, *Christian Herald*; William Barrow Pugh, Philadelphia, Pa., Stated Clerk, Presbyterian Church, U.S.A.; Homer P. Rainey, Austin, Texas, President, University of Texas; Joseph C. Robbins, Newton, Mass., President, Northern Baptist Convention; Ralph W. Sockman, New York, Pastor, Christ Church; L. A. Weigle, New Haven, Conn., Dean, Yale University Divinity School; Mary E. Woolley, Westport-on-Lake Champlain, N. Y., President Emerita, Mount Holyoke College; Amy Ogden Welcher, Hartford, Conn., President, United Council of Church Women.

Christian Mission to be Held in Alaska

The Department of Evangelism, with the cooperation of the Alaska Committee of the Home Missions Council, will conduct four Christian Missions this autumn in Alaska, at Juneau, Ketchikan, Fairbanks and Anchorage. These Missions will be held October 1-13. The two teams of four each will conduct these Missions. The team leader will be Rev. Mark A. Dawber of the Home Missions Council, New York.

The Department of Evangelism is coöperating with Chaplain Joseph M. Applegate of the U. S. Army in providing a speaker for a series of preaching missions to be held in the camps in Alaska during June.

Crucial Race Problems Studied

SIX YEARS ago a group of church leaders from various racial groups in our country was called to a conference under the sponsorship of the Race Relations Department of the Federal Council to discuss problems of mutual interest. This has become an annual meeting, organized as the National Conference of Church Leaders. The last conference, held at Antioch College, Yellow Springs, Ohio, on April 13 and 14, drew leaders from 20 states and the District of Columbia. They were from 16 different denominations and included bishops, laymen and women, church council officials and youth.

The conference provides an opportunity for careful and frank discussion of the most pressing issues of race relations. The participants do not speak officially for the church bodies from which they come. The recommendations which they adopt are directed to the denominations and to interdenominational agencies. The conference itself is not an action group.

One of the unusual features of these meetings is that they do not confine themselves to the problems of one racial group. The interests of Mexicans, Indians, Jews and Japanese Americans as well as those of whites and Negroes are discussed, also the status of sharecroppers and migrant workers.

Recommendations were adopted calling upon church bodies to—

- (1) "act immediately in requesting adequate Congressional appropriations for the Fair Employment Practice Committee;
- (2) "support legislation for a permanent Fair Employment Practice Committee;
- (3) "request the Clergy Bureaus of the Railway Passenger Associations to remove the word 'colored' from clergy fare certificates of Negro clergymen;
- (4) "take immediate steps to provide national service that will keep the local and state councils and the denominational bodies informed as to national legislation and administration."

The conference heard reports of developments in interracial worship and other church activities from San Francisco, Philadelphia, Baltimore, New York, Toledo, Cleveland, Chicago, and Kingsford Heights, Indiana. Further experimentation in such projects was urged.

In the discussion of relations between minority groups it was pointed out that Nisei (second-generation Japanese Americans) are frequently hostile to Negroes in the communities to which the former have gone in the process of resettlement. This was explained as arising from the Nisei's fear of adding to their own burdens the prejudices directed against another minority racial group. It was observed that white church leaders should help

to prevent or remedy the development of such tensions and frictions.

Sharecroppers and tenants were said to be in need of more assistance in making progress toward independence. It was conceded that many landlords have an interest in their tenants and laborers, but it was held that the landlords are too paternalistic and therefore retard the development of economic responsibility on the part of the tenants. The credit system tends to hold the sharecropper in a position which leads to servitude. The churches were urged to make more adequate provision for home missions services to these groups.

Bishop J. A. Hamlett of the Colored Methodist Episcopal Church expressed the opinion that the time has come for more aggressive leadership in dealing with racial issues. According to the Bishop, "In the discussion of any problem brought to the attention of white church leaders bearing upon interracial attitudes and relationships, there is no difficulty in agreeing on what is just and right, but the leaders in far too many instances fear to face their people with the task of breaking over traditions and customs." He regards the caution of the leaders as excessive, saying, "In the light of recent observations, I believe that the people are far more ready to deal realistically and justly than the leaders seem to think."

At the concluding session the following officers were elected to serve through the next annual conference:

Chairman, Bishop S. L. Greene, Little Rock, Ark.

Vice-Chairmen, Dr. Mason Crumm, Duke University, Durham, N. C.; Rev. S. F. Nishi, Cleveland, Ohio.

Chairman of Business Committee, Dr. W. H. Jernagin, Washington, D. C.

Executive Secretary, Dr. George E. Haynes, New York City.

Recording Secretary, Mrs. Rossie T. Hollis, Oklahoma City, Okla.

1944 Christian Ashrams

For the fifth consecutive summer the Christian Ashrams will be conducted by the Department of Evangelism of the Federal Council as follows:

July 4-14—Presbyterian Theological Seminary, San Anselmo, Calif.

July 15-29—Green Lake, Wisconsin

July 29-Aug. 12—Lake Winnepesaukee, New Hampshire

August 19-29—Blue Ridge, North Carolina

These Ashrams offer to all who attend fellowship, instruction, inspiration and a spiritual renewal. Inquiries about rates and accommodations may be had by writing to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

Churches Asked to Observe Citizenship Day

IN a naturalization court in a war boom town four foreign-born Americans—a Chinese, a Frenchman, a Pole, and a Rumanian—stood quietly and proudly last month to take the oath of allegiance and become citizens of the United States. For at least five years they had worked to forget old loyalties, toiled, studied, and waited for this hour when they would become Americans. They had brought along their friends and neighbors to see the ceremony. But the ceremony was only an oath of allegiance administered hurriedly and without feeling, and a three-minute, spiritless address of welcome, delivered by a tired judge. The new citizens and their friends left the courthouse, puzzled and disappointed. "Is that all that citizenship means?" they asked.

To prevent this from happening to most of the four hundred thousand foreign-born and native people becoming citizens this year, churches and civic groups over America are asked to observe "I Am An American Day" on May 21.

As President Roosevelt, in this year's proclamation, said, "Our nation has been enriched, both spiritually and materially, by the naturalization of many thousands of foreign-born men and women and by the coming of age of great numbers of our youth, who have thereby achieved the full stature of citizenship, and these citizens have strengthened our country by their services at home and on the battlefield."

Home missions study this year has been devoted to the understanding of the relationship of the Church to various cultural, racial, and foreign-language groups in America. "A citizenship day program, designed to make the advent into citizenship a spiritual occasion to be cherished and remembered for life, can be the high point for many churches in a year of study of fellow-Americans," according to a joint statement issued by the Missionary Education Movement and the Home Missions Council. "Citizenship Day," says Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, "may be a time when older Americans can re-dedicate themselves to responsible and active citizenship, when ministers may reaffirm the spiritual values underlying American democracy and the moral duties by which man gains and keeps his freedom. The churches welcome this opportunity to reach a group of American people whom they too often leave untouched."

Hundreds of churches have participated over the past four years in Citizenship Day observances. In Rochester, N. Y., for example, ministers of three faiths spoke last year on "Responsibilities of American Citizenship" in a ceremony conducted by representatives of the community's schools, patriotic societies, labor, industrial, and foreign-language groups. In New England churches

there have been quiet worship services, choral singing, concerts, historical and religious pageants written by local people, a week of social events for naturalized citizens preceding the "I Am An American Day" ceremony, and sermons. In Mount Vernon, N. Y., three clergymen, speaking on the theme "From Many Nationalities—One People," were naturalized citizens, each born in a different country.

Churches have held separate programs of their own, particularly if they had members who were becoming citizens. Usually, however, they have cooperated in inter-faith services, in neighborhood programs, and in city-wide services held in parks, parade-grounds, libraries, schools and courthouses. Publicity usually features stories about the new Americans, their hopes, their background, their ideas of what democracy means. Names and addresses of the new citizens are secured from newspaper stories at the time that naturalization proceedings were held, or from the district office of the United States Immigration and Naturalization Service.

Books valuable for the development of pageants, forums, and study programs during the week preceding the ceremony are Kenneth D. Miller's *We Who Are America*, and Emily Parker Simon's *Strong As The People*, both published by the Missionary Education Movement, 156 Fifth Avenue, New York 10, N. Y. A special worship service for Citizenship Day may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

If May 21 is not a suitable time, ceremonies may be held the last week in May or on Flag Day in June.

New Publications

Personal Problems of Men in the Armed Forces, published by the Army and Navy Department of the Y.M.C.A. with the collaboration of the Federal Council's Commission on Religion and Health. Written by Rev. Charles T. Holman, who has been a leader of twenty counseling seminars during the past year, and has here summarized his wide experience. Ten cents a single copy from the Federal Council at 297 Fourth Avenue, New York 10, N. Y.

Attitudes and Problems. Number 1 in a series on *The Church and Returning Service Personnel* published by the Federal Council and the Christian Commission on Camp and Defense Communities. Thirty-two pages. Considers the problems which the majority of men will face, as well as those of the injured or sick in body, mind or spirit. Available from the Federal Council, 297 Fourth Avenue, New York 10, N. Y. for ten cents a single copy, with reduced rates in quantity.

Orphaned Missions—Current and Post-War

ORPHANED MISSIONS" is a term currently used to denote the foreign missions cut off by the war from their sending churches in such countries as Holland, France, Norway and Germany. The ecumenical Church, through the International Missionary Council, has contributed about \$3,000,000 during the war for the aid of these missions. The Lutheran churches have given heroically, but many others have participated in the general fund.

Bishop James C. Baker, chairman of the International Missionary Council, and Dr. John W. Decker, Secretary, have issued a statement which suggests the nature of the post-war needs of these missions and certain considerations which should influence the policy of all the churches in meeting those needs. Certain portions of that statement which have a bearing on many ecumenical relations follow:

"Orphaned missions will call for continuing aid well into the post-war period. The sending countries will have been ravaged, by warfare or otherwise. Their economies will be prostrate and currencies impaired, if not destroyed by inflation, reducing or obliterating any financial reserves the affected missionary societies may then hold. Church constituencies will be depleted or scattered. Missionaries on the field will have to be brought home for recuperation and the renewal of contacts. Few new appointees will be trained and ready to go out. The I.M.C. with the support of the ecumenical Church must not fail to complete the work so well begun. The task will call for courage, clear vision, wise statesmanship and unselfish devotion to the total World Mission.

"Quite apart from the above difficulties, yet more serious ones may be anticipated in the case of the German Societies. After the close of World War I it was a number of years before it proved politically possible for German missionaries to return to their former fields. After World War II this difficulty promises to be immensely greater. Four observations are in order:

"(a) The Christian Church can never consent to regulations barring its true missionaries in peace time from any field on the sole ground of nationality. The International Missionary Council must unceasingly protest and oppose such measures.

"(b) In future arrangements affecting vitally the life of any Younger Church, the welfare and progress of that Church must be a paramount consideration. That Church must be party to the decisions reached, and to their implementation. The nurture and extension of such a Church must not be subject solely to the decisions of others.

"(c) Neighboring Churches, all missions, all Christian forces as a whole in any country or region are under

heavy obligations unselfishly to aid in the maintenance of the welfare and vitality of the Orphaned Missions in their area, participating as required in the needed services, oversight and direction.

"(d) As a practical policy for an *ad interim* period, and perhaps for the longer future, in some cases earnest consideration should be given to the international staffing of Orphaned Missions, often by a particular denomination using its international forces. This might well open the way for a wider application of that policy which in itself would prove a gain, particularly in times of international emergency."

National Conference on Returning Service Men and Women

Already there are well over a million men and women who have been returned to civilian life from the armed forces, and the number increases at a rate not much below a hundred thousand a month. So compelling is the need to consider what the churches should do for them, now and in greater measure in the future, that demands for counsel and guidance have been coming from the field to all the national church groups.

To assist in meeting the obvious need for preliminary information and guidance, a National Conference on the Ministry of the Church to Returning Service Men and Women has been called to meet on May 17 and 18. It is being called by the following groups representing the interests of the permanent interdenominational agencies: General Commission on Army and Navy Chaplains, Service Men's Christian League, Commission on Religion and Health of the Federal Council, and the Christian Commission for Camp and Defense Communities.

The program is designed to supply knowledge of the plans of governmental and other agencies and information concerning the specific attitudes and needs of returning service men and women, to provide opportunity for considering the distinctively religious needs involved, and for preliminary planning about how the churches may best meet these needs.

The Chairman of the Steering Committee is Rev. Marion J. Creeger, who is being assisted by Rev. Ivan M. Gould, Rev. Seward Hiltner, and Dr. William B. Pugh.

Attendance at the conference is by invitation, and will include responsible planning executives in this field from denominational and interdenominational bodies.

At the time this word goes to press, further details are not available, though they will be announced elsewhere prior to the appearance of this article. The office of the Steering Committee is at 297 Fourth Avenue, New York 10, N. Y.

The Ecumenical Fellowship

The following Easter Message, based upon the text of Philippians 3:10, was received from the Geneva Office of the World Council of Churches. Although received too late to be given wide circulation in the churches of this country at Easter, it merits careful attention at any time because of its presentation of some of the deeper aspects of ecumenical fellowship.

To know Christ means to know the Risen Lord, to proclaim Christ means to proclaim His victory over the powers of death. This God-given fact remains unshakable whatever happens; and so we rejoice as ever on Easter morning, 1944.

The Church, which takes its stand on the resurrection, need not fear defeat. It proclaims the truth of God, and in the face of this world it can stand anything. Many churches have found this literally true in the struggle with the pagan forces let loose in our generation. Holding the truth of Easter, the Church receives the power to speak the royal, priestly, prophetic word whereby men are judged and saved.

To know Christ is also to know a fellowship in His suffering; but in the light of the Resurrection, we understand that the message of the Cross is the message of life. Good Friday is good, because it is the indispensable prelude to Easter. Suffering has meaning if linked with the suffering of the Crucified One, for His suffering, which embraces all human sufferings, brings forth salvation.

It is tragic that millions must suffer; but it is even more tragic that so many suffer without Him and so become a prey to hopelessness and bitterness. To them—the oppressed and persecuted, prisoners deported, victims of bombardment and famine, and many others—our message must be that their sufferings can take on a deep and wonderful significance if not borne alone but in His presence and as participants in divine history.

Our own fellowship is asked whether its substance is truly fellowship with His sufferings. Are the 85 churches which joined our Council joined by an unbreakable link of common readiness to bear His Cross in a common decision to know nothing save Jesus Christ Crucified?

We pray Him to use this time of judgment to create between Him and us, as well as between our churches, a true and real fellowship. If that exists, we will hold

together in the most tragic and crucial days, and be enabled to perform the ministry of reconciliation for which we are preparing.

New Program of Interseminary Movement

During the past few months the Interseminary Movement has increased the scope of both its activity and its plans for the future. Wide consultations through conferences, staff visits to seminaries, correspondence and individual contacts have shown a ready response to the reformulated purpose and program of the Movement.

This purpose involves a dual interpretation of the ecumenical movement as a whole. True to the missionary elements in this concept, the Interseminary Movement embodies a vocational challenge to students, urging them to study and find those tasks within their respective churches which are pioneering in character. Secondly, the Movement seeks to forward the values of increased understanding and unity among the seminary students of different denominations.

Basic to this work are the activities of selected students themselves, who will next year do their field work in the interests of the Movement. They will work with groups of students and faculty in the various seminaries who are dedicated to the ecumenical ideal; they will arrange a series of area and regional conferences; they will schedule nationally known speakers to the seminaries. Throughout all of these activities, voluntary committees and individual work will be primary.

In addition, the Interseminary Movement plans to make more vital its membership in the World's Student Christian Federation. Through raising money for student relief, through finding selected books for the destroyed seminary libraries abroad, and ultimately through visiting students from other countries, the Movement will take its place in this ecumenical fellowship to which as a student movement it is especially related.

A Literature Committee is at work to provide those publications which will help to establish an understanding of the meaning of the ecumenical concept for seminary students and future ministers. This will involve especially a series of pamphlets outlining the main church vocations in such fashion as to bring out clearly the possibilities which each has of forwarding the pioneering work of the Church.

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Death of Dr. Willett

Dr. Herbert L. Willett, known and loved throughout the whole circle of the Federal Council's leadership, died of a heart attack in Winter Park, Florida, on March 27. He would have been eighty years old if he had lived until May 5 this year.

Dr. Willett was recognized throughout American Protestantism as one of the most informed and influential advocates of Christian unity. In addition to his scholarly interest in the subject, he had taken an active part in the movement of church federation for more than three decades. He was one of the founders of the Federal Council, attending its first meeting in 1908 and remaining a member of the Council, representing the Disciples of Christ, for the rest of his life. For several years he was a special representative of the Council in the Midwestern Office. From 1916 to 1920 he was President of the Chicago Church Federation.

Dr. Willett was a distinguished Biblical scholar. For twenty-five years he was the Dean of the Disciples' Divinity House at the University of Chicago. He was a member of the faculty of the University from 1896 until his retirement as an emeritus professor in 1929. He held the chair of Oriental languages and literatures and was the author of several important volumes in his special field of scholarship. His volumes include "The Bible through the Centuries," "The Jew through the Centuries," "Our Bible—Its Origin, Character and Value," "The Prophets of Israel" and "Basic Truths of the Christian Faith." His book of devotional studies entitled "The Daily Altar" has endeared him to a great host of Christian people of all denominations.

At the funeral in Winter Park, Florida, three long-time secretaries of the Federal Council shared in the service: Rev. Charles S. Macfarland, Rev. Roy B. Guild and Rev. John M. Moore.

• News of State and Local Cooperation

Pennsylvania and Legislative Action

Twelve of the moral and religious organizations of Pennsylvania have created a joint Federated Legislative Committee through which their united efforts have been coordinated "to defeat iniquitous legislation and produce wholesome laws." The purpose has been to unify the common interests of the member agencies and syndicate their influence during the period in which the state legislature is in session. Each member organization conducts its own campaign, finances its own work, and retains its identity. It is both non-partisan and non-sectarian.

The work is carried forward through three sub-committees: Sub-Committee on Temperance, Sub-Committee on the Lord's Day, and the Sub-Committee to Fight Gambling, Salacious Publications, and Other Evils. As an example of the results of these united efforts, the Committee reports that "Race track gambling has been defeated nine consecutive times in Pennsylvania and the State lottery five times."

The President and Secretary of the Legislative Committee are the President and Secretary of the State Council of Churches and the Treasurer is the General Secretary of the State Council of Christian Education. The twelve member agencies are: The Woman's Christian Temperance Union, The

Anti-Saloon League, The Lord's Day Alliance, The Sabbath Association of Western Pennsylvania, The National Reform Association, The Pennsylvania Men's Christian Temperance League, The State Council of Christian Education, The Christian Endeavor Union, The Y.M.C.A., The Y.W.C.A., The Grange, and The State Council of Churches.

Rochester's 25th Anniversary

The 25th Annual Meeting of the Rochester Federation will be held on the 25th day of the 5th month of 1944. In announcing plans for the "Birthday Party" the following announcement has been made for a 25th anniversary birthday gift:

"We seek gifts of 10,000 quarters; any individual being privileged to give as many of these as he desires. Four hundred quarters will be represented by one candle on the birthday cake. In order to have the full number of 25 candles, we will need the full number of 10,000 25-cent gifts. And we hope there may be a 26th candle—to grow on. The individuals from any particular church may provide one or more candles, or individuals from several churches may combine to provide one candle. There is no hard-and-fast rule, but great flexibility in the plan."

Topeka Illustrates Functional Approach

The churches of Topeka, Kansas, through a representative gathering of lay delegates and clergymen, voted on March 28, 1944, to organize a council of churches. The procedure followed may be briefly summarized as follows:

1. During the National Christian Mission the needs for inter-church coöperation were discussed in many groups and a ballot was taken to reveal the sense of need for a council.
2. The Ministerial Association appointed a sub-committee to consult with the Women's Council, the Youth Council, representative laymen, and the Field Department of the Federal Council, with reference to a more inclusive council of churches for the city.
3. This committee listed the following reasons why such a council is desirable now:
 - a. Provide executive leadership trained to meet community problems and to organize a community approach so that the Christian forces may make a united religious impact on the community
 - b. Provide the financial resources which are necessary for such a strategic religious program
 - c. Demonstrate, represent, and use for

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The Church and the War

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CHARLES SCRIBNER'S SONS

community welfare, the strength and unity of Protestantism in Topeka

- d. Provide an agency by which the the churches may cooperate with other civic, educational, welfare, and religious groups upon the religious aspects of vital community enterprises and needs
 - e. Develop an acceptable city-wide plan of Weekday Religious Education
 - f. Promote specific and related inter-church plans in evangelism, religious education, leadership training, youth activities, community welfare, church attendance, finances, etc., which will help local churches in their own tasks
 - g. Survey the religious needs of the community and develop a strategy of community approach
 - h. Develop and direct a long-range plan for the religious future of Topeka and surrounding territory.
 - i. Enlist and use skilled and expert leadership to advise and assist in meeting community religious problems, and to help develop lay leadership
 - j. Propose and initiate plans for meeting the changes of the present and the post-war period in Topeka (transients, dislocated families, delinquencies, etc.) in cooperation with other agencies
 - k. Relate the churches more vitally and helpfully to each other and to the community in an inspiring cooperative service and fellowship.
4. This Committee outlined a plan of organization, budget, and staff required to furnish these program services for the churches.
5. This report was submitted and interpreted to a general conference of 200 local church and Christian association representatives. As individuals these representatives voted unanimously to submit the plan to Topeka's local churches for their study and action and constituted a Continuation Committee of fifty to receive the reports from the local churches and constitute the council as soon as local church action upon the proposed constitution would permit.

Local Council Progress in Massachusetts

There are 38 local councils of churches in the State of Massachusetts. On March 22 the Springfield Council made plans for the establishment of an office with executive direction. The New Bedford Inter-Church Council has progressed with its plans designed to raise a substantial sum with which to employ an Executive Secretary and establish a well rounded program of inter-church cooperation including week-day church schools. The Leominster churches are looking toward the organization of a council of churches during the Spring of 1944.

Safeguarding the Rights of Minority Peoples

The Colorado Council of Churches, through its Council of Social Action, prominent churchmen and pastors, and representatives of all the principal religious and racial groups, was very active during the recent session of the Legislature in helping to defeat a measure depriving certain aliens of the right to own real estate in Colorado. A small special interest group has now obtained enough names on petitions to place this measure on next November's ballot. "Why are the people of Colorado to be called upon to deprive minority groups of the rights guaranteed them by the Constitution of our State? The answer lies in the racial and religious intolerance stirred up by certain propagandists. Such intolerance is a serious threat to Colorado. Do you want to support such prejudices against which we are warned by the wise provisions placed in our Constitution by far-sighted statesmen? Most men and women of good will do not. Our churches and church people will need to express themselves emphatically in the face of a well-organized and apparently well-financed special interest group."

North Carolina Observes the Church's Birthday

By action of and upon recommendation by the North Carolina Council's Committee on Special Observances, Pentecost, May 21, will be observed throughout North Carolina as Christian Unity Sunday. For sometime the Christian churches have felt the need for a day in which they could witness to the fact that they are inwardly united. Pentecost Sunday has been chosen as such a day. Suggestions for this observance in the local church have been prepared and are available through the office of the North Carolina Council of Churches.

Child Care

The Federation of Protestant Welfare Agencies of New York City, as part of its campaign to secure additional boarding homes for Protestant children, is calling on all ministers of New York City to make a special appeal to their congregations to undertake this service. In addition to working with the 17 child-caring agencies in New York City, organized under the auspices of the three religious faiths, which are united in a joint effort to secure foster homes, the Federation as the representative of the 12 agencies in the city caring for Protestant children in foster homes, is enlisting the help of Protestant churches in the five boroughs on behalf of these children.

"Churches," states Henry Fletcher, President of the Federation, "offer the best potential source of the type of foster home for which the agencies are looking. These are stable, Christian homes which will give love, security and guidance necessary if these children are to grow up into happy, normal human beings."

Religion and Radio

The Radio Committee of The Connecticut Council of Churches has invited the cooperation of local churches in a joint effort to improve and expand the use of educational and religious broadcasts. The way to do this, the Council states, is for the churches to make known to the Connecticut stations their appreciation for good broadcasting by increasing the number of listeners, and to let the stations know what is liked and disliked. Accordingly, Connecticut churches have been requested to use the following announcement in church calendars or other ways:

"The Radio Committee of The Connecticut Council of Churches has reminded us that the more we patronize and appreciate the worthwhile religious broadcasts, the more we may prepare the way for better religious radio. Your attention is called to the following religious broadcasts every Sunday:
9:35-9:45—WDRC, 1360—Religion in the News
10:00-10:30—WTIC, 1080—Radio Pulpit, Dr. Sockman
1:00-1:30—WDRC, 1360—Church of the Air
2:30-3:00—WNBC, 1410 — National Vespers, Dr. Fosdick."

Each church was requested to send six copies of its weekly calendar containing the above announcement for transmission by the Council to the stations involved.

Family Life Conferences in Kansas

A series of Home and Family Life Conferences were conducted in Kansas under the auspices of the state and local councils of churches during the week of April 16 as a means of preparing for the most effective observance of Christian Family Week in May. Conferences were conducted in Wichita, McPherson, Abilene, Topeka, and Salina, the last two named in connection with recent Preaching Missions. Dr. L. Foster Wood, Executive Secretary of the Commission on Marriage and the Home of the Federal Council of Churches, and Dr. Nathaniel E. Forsyth of the Board of Education of the Methodist Church, shared in these Institutes.

Philadelphia's 35th Anniversary

As a part of the 35th Anniversary of the organization of the Philadelphia Federation of Churches, there was held on March 7 a Fellowship Dinner attended by 564 friends of the Federation.

Dr. E. A. E. Palmquist, who is in his 24th year as Executive Secretary of the Federation, summarized the accomplishments of the Federation as follows:

"In these years the Federation has been busy building the 'Temple of Brotherhood.' The Temple is composed of Stones of understanding for only as we understand one another can we create a Christian fellowship.

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"The Stones are cemented by goodwill, for only as we have goodwill within ourselves toward others can we cooperate in Temple building.

"This Temple of Brotherhood is roofed over by the all-pervading love of God as revealed in Christ. We believe that this Temple of Brotherhood will withstand the storms, the wars, and the misfortunes of society and be a living testimony to the unity of all believers."

The feature of the evening was the lighting of a cross standing some seven feet in height.

Staff Changes

Miss Dixie Cobb, formerly Minister's Assistant of the Walnut Hills Christian Church, Cincinnati, Ohio, has been appointed Commission Assistant on the staff of the Colorado and Denver Councils of Churches and Religious Education. She began her new duties March 9, 1944.

Mrs. Dana C. Jones has been employed as the Secretary of the Department of International Relations of the Massachusetts Council of Churches and will give special attention to the organizing of groups throughout Massachusetts for the study of problems of post-war planning.

Rev. John Chester Smith, pastor of the United Church, Hardwick, Vt., and President of the Vermont Church Council, has been elected Executive Secretary of the Hartford Federation of Churches, Hartford, Conn. Mr. Smith graduated from Colgate in 1927 and from Union Theological Seminary in 1930. He served as assistant pastor in the Bronx, New York, under the direction of the New York Baptist City Society. In 1930 he became pastor of the Union Baptist Church, St. Johnsbury, Vt., where he was active in community affairs and interdenominational projects. In 1938 he went to Hardwick. The United Church there consists of the union of Methodist, Baptist, and Congregational Churches. Here Mr. Smith led the church in an outstanding program of service to the community. Under his leadership it became the only church in the state to have a trained nurse on its staff and a general program for six weeks in the summer for all age-groups, including Vacation Church

School, playground activities, and a varied evening program for young people.

Mr. Smith began his new duties May 1, 1944.

Rev. Earl H. Tomlin has accepted a unanimous invitation of the Executive Committee of the Rhode Island Council of Churches to become its Executive Secretary on July 1, 1944. Mr. Tomlin has been active in the work of the Council since its inception, having served as its President in 1938-39 and being at the present time head of the Comity Department.

A native of Syracuse, N.Y., and a graduate of Brown University, Mr. Tomlin entered the ministry after several years of business and industrial experience. He was director of religious education at the Broadway Baptist Church, Providence, 1921-23, and served Baptist churches in Titusville and Pittsburgh, Pa., before going to Calvary Church in 1928 as assistant to the late Dr. Edward Holyoke. He was named pastor in 1931.

In 1938 he was Chairman of the Rhode Island Committee for the Relief of Oppressed Minorities in Germany, raising over \$35,000 in this combined effort of Catholics, Protestants, and Jews. He headed the State's Committee for Refugee Work in 1941-42. He has traveled extensively in Europe and the Near East, spending three months there in 1934 and again in 1938. He is an associate member of the American School of Oriental Research.

Active in his own denomination as well as in inter-faith activities, Mr. Tomlin has served as President of the R. I. Baptist State Convention, Moderator of the Warren Association, and is Vice-President of the American Baptist Foreign Mission Society.

Legislative Action

The Legislative Committee of the New York State Council of Churches has given consideration to many bills before the State Legislature which affect the life of the Church in New York State. The March *State Council Reporter* lists thirty bills upon which action is reported. In general the committee states briefly the provisions of the legislation proposed and the considerations upon which the committee bases its approval or its opposition to each measure. A report on the Legislative Committee's action goes to the Governor of the State and to all legislators, following each meeting. The report to the churches is carried in the columns of the *State Council Reporter*, the official monthly publication of the New York State Council of Churches.

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• Among the New Books •

The Great Century in Northern Africa and in Asia

By KENNETH SCOTT LATOURETTE

Harper & Brothers

This is Volume VI of Dr. Latourette's *History of the Expansion of Christianity* and is the third which deals with the period 1800-1914, the century that marked, as Dr. Latourette says, the greatest expansion in Christian history. The concluding volume will take up the account from the year 1914 and carry it down to the present.

This volume tells the story of the Christian movement on the northern shores of Africa and the Near East and in India, China, Korea, and Japan. The author gives in each case a brief characterization of the area being considered and enough of the political and cultural situation to form a background for the account. This is followed by a discussion first of Roman Catholic, then of Protestant missions. Each chapter ends with some statement of the methods used, of the effect of Christianity on the life of the area or country as a whole and the effect of the environment on Christianity. There is a brief introduction which summarizes the main currents in the areas considered as they are related to the expansion of Christianity, a chapter on Russia in Asia and a concluding chapter gathering up the main threads of this and the preceding two volumes.

As has been remarked by reviewers of earlier volumes, one is amazed by the amount of research that has gone into the preparation of even this one volume. The chapter on China has, for example, 360 footnotes calling attention to sources, often several being referred to in one note. There are about 450 titles in the bibliography of major sources included at the end of the work.

The task of compressing so comprehensive a range of material into a single volume of 450 pages is immense. Necessarily, this makes reading difficult at times. Names and dates are often given with not enough details about the event reported to be of

distinct value to the average reader. At other times, an account has been so compressed and shorn of color that the reader loses interest. But this is compensated for by vivid accounts of the lives of leading figures, an amazingly skillful characterization of main currents and movements and a balanced assessment of the net results attained. **L. J. S.**

Contemporary Thinking About Jesus

Compiled by THOMAS S. KEPLER

Abingdon-Cokesbury Press. \$3.50

In this anthology fifty-five eminent scholars give their views on the most important questions about Jesus. The materials have been selected carefully with a view to representing the major trends of thought during the last fifty years. The articles are concerned primarily with the results of scholarship rather than with personal testimony. Since, as the compiler says, Jesus is "too great and too big for any individual mind to comprehend," the compilation serves as a survey of the various conclusions of many minds.

The materials are grouped into five sections as follows:

The Nature of the Synoptic Gospels
The Portrait of Jesus in the Fourth Gospel
Jesus' Relationship to History
Eschatology and Ethics
Modern Evaluations of Jesus

Most of the great figures in New Testament scholarship and allied fields are represented, such as Adolf Harnack, Albert Schweitzer, James Moffatt, Robert H. Lightfoot, B. H. Streeter, Ernest F. Scott, B. W. Bacon, Charles H. Dodd, Rudolf Otto, Martin Dibelius, Frederick C. Grant, and Emil Brunner. Among the questions to which their answers are given are the following: How much do we know about the historical Jesus? What did Jesus think of Himself? What did He mean by the Kingdom of God? What is His significance for our life today?

Conference for Ministers and Other Religious Workers

July 10-14 and July 17-21. Lectures on Significant Topics by John C. Bennett, George A. Buttrick, John L. Casteel, Henry Sloane Coffin, Erdman Harris, Laurence T. Hosie, J. V. Moldenhawer, James Muilenburg. Forums with Jesse B. Barber, F. Ernest Johnson, Reinhold Niebuhr, Hans Simons. (**July 10-14.** Russell Lectures of Auburn Seminary by Dr. Adam Burnet, minister St. Cuthbert's Church, Edinburgh).

July 24-28. *Problems of the Pastor in the Year Ahead.* (Jointly sponsored by the Commission on Religion and Health, Federal Council of Churches and Union Seminary). Speakers: Roy A. Burkhardt, Marion J. Creeger, Russell Dicks, Chaplain Harry C. Fraser, Elmore M. McKee, Dr. James S. Plant, Otis R. Rice, Ralph W. Sockman, George Soule.

July 31-Aug. 4. *The Local Church and Critical Issues of Our Day.* Speakers: Bradford S. Abernethy, Will W. Alexander, J. Kenneth Galbraith, Benson Y. Landis, Paul Limbert, Benjamin E. Mays, Leslie B. Moss, Justin Wroe Nixon, Edwin G. Nourse, Frederick E. Reissig, J. Raymond Walsh.

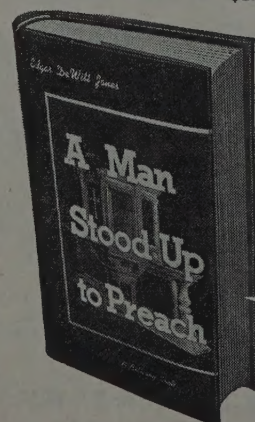
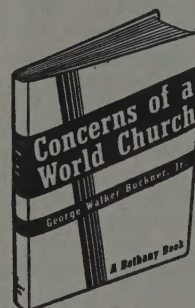
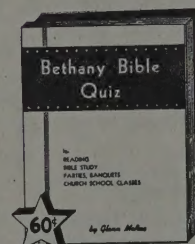
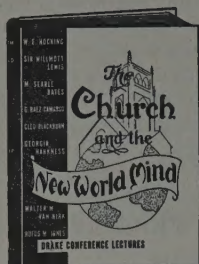
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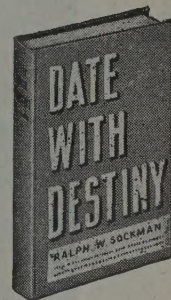
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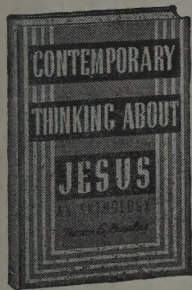
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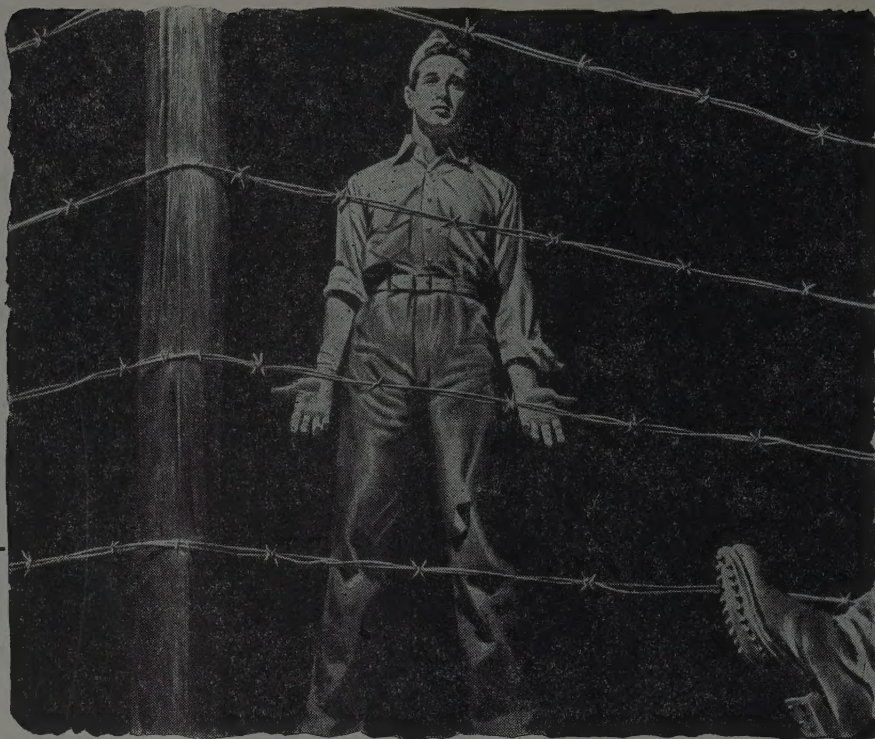
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